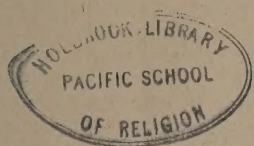


The AMERICAN JOURNAL

Pacific School of Religion
Berkeley, California

AUGUST 25, 1955



Tentative Program

The Five Years Meeting of Friends

October 20-26, 1955

Richmond, Indiana

"Speak Truth To Power"

Two Comments

New York Yearly Meeting

Ruth Hudson

Our African Yearly Meeting

Thomas Lung'aho

American Friends Visit Russia - III

Eleanor Zelliot

Some Highlights of the Five Years Meeting

With this issue we present the program for the sessions of the Five Years Meeting to be held October 20-26 at Richmond, Indiana. To these sessions will come over a hundred delegates appointed by the member Yearly Meetings. They carry certain specific responsibilities for the business of the Five Years Meeting in which proportionate representation is necessary, the more important aspects of which are generally first reviewed by the Business Committee. This year the recommendations on "Reorganization" will be of special interest.

Besides these delegates, there will probably be about one thousand other Friends at some of the sessions. It has been estimated that there have been in past years fifteen hundred Friends attending one or more sessions during the week of meetings.

Among these will be Friends from nearly every Yearly Meeting of Friends in the world. Those from America will be too numerous to list here and the names of most of them are not known as yet. From abroad, the following Friends have indicated their intention to attend. The member Yearly Meetings outside the North American continent and their delegates are:

East Africa: Thomas Lung'aho
Cuba: Miguel Tamayo, Caesar Ortiz

Jamaica: Frances Cunningham, Jack Evans, Noel Palmer, Martha Miller, Keturah Salmon, Gladys Jones

Mexico: Genaro Ruiz

Other Yearly Meetings from abroad being represented are:

England: Alfred and Millior Braithwaite, Robert Davis, Elfrida Foulds, Mary Prothero, Richard Rowntree, Paul Sturge, Lewis Waddilove,

Howard and Elsie Diamond
Ireland: Norah Douglas, Barbara Wigham, Harold (and Maxine Bond) Lamb, Winifred and Edmund Lamb

Holland: Dirck and Tia Meynen

Japan: Paul Sekiya

Germany: Ilse Schwerensky

Sweden: Erik and Inga Berman,

Elsa Cedergren

India: Ranjit Chetsingh

The sessions as a whole are more like a conference than a business meeting, and all attenders are invited to share in them. The general plan as given on the opposite page calls for an early morning Bible study to be followed by small worship-discussion group meetings. The thought content of the latter will be determined chiefly by the public address of the preceding evening. Following closely upon these smaller group meetings will be the full session led into general discussion by a small panel. Through this discussion the ideas developed in the smaller groups may be shared. The morning then ends with a devotional address.

The afternoons will be given to business generally and the evening address or addresses will not only end the day, but also set the theme for the next morning discussions. There is great concern by the Program Committee that our meetings shall be flexible, allowing for the free movement of the Holy Spirit upon us. The address by Elfrida Vipont Foulds on Sunday evening, made possible by the Isaac T. and Lida K. Johnson Lectureship, will be a feature of the sessions.

The dedication of the new Friends Central Offices and the separate dinner meetings of the women, men and Young Friends will be of wide and special interest.

The degree of preparation, the Holy Expectancy that we bring to these sessions will largely determine how high the spiritual tide

will rise among us. There is a great undeveloped potential in the Society of Friends and these sessions may go far toward releasing the power of God within us.

E. T. E.

Are we going to seek for Unity only in those points about which we are agreed? Or shall we try to find it also in those things wherein we differ? Hitherto the first method has been tried, and tried throughout the centuries in vain. Are we not coming to see that it is our points of difference also that will make our future union possible? . . . The Unity of Christians is not in our judgment something that needs to be artificially created; it is already here, and only needs to be recognized and acted on. We have unity with "all those who love our Lord Jesus Christ in uncorruptness", and in whose lives His character is being manifested. Whatever diversities there may be in the formulas by which they express themselves, or in the practices by which they seek to cherish His life in their souls.

Edward Grubb
An English Friend

* * *

He comes to us as one unknown, without a name, as of old by the lake side he came to those men who knew him not. He speaks to us the same word: "Follow thou me"; and sets us to the tasks which he has to fulfill for our time. He commands, and to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship; as an ineffable mystery they shall learn in their own experience who he is.

Albert Schweitzer
The Quest of the Historical Jesus

THE AMERICAN FRIEND

Old Series, Vol. LXII, No. 16

New Series, Vol. XLIII, No. 16

PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, AT BERNE, INDIANA
ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 QUAKER HILL DRIVE, RICHMOND, IND.

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SUBSCRIPTION RATES

Subscription Price _____ \$3.00 per year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.
Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 Quaker Hill Drive, Richmond, Indiana.

ERROL T. ELLIOTT, Editor; Eleanor Zelliot, Assistant to the Editor; E. Merrill Root, Editor of Poetry.

Entered as second-class mail matter at the post-office of Berne, Indiana

Tentative Program **Five Years Meeting of Friends**

October 20-26, 1955

Thursday, October 20

8:00 a.m. to 2 p.m. Registration. First Friends Meetinghouse, 15th and East Main, Richmond, Ind.
4:30 Opening Business Session. Roll Call; Instructions to delegates; Minutes from Executive Council regarding Clerks; Instructions to Committee on Organization; Instructions to Business Committee; Introduction of Executive Council report (Reorganization.)
7:00 Address by ELTON TRUEBLOOD; HOMER COPPOCK presiding.

Friday, October 21

8:00 to 8:55 Bible Study. HAROLD KUHN speaking; ERNEST LAMB, presiding.
9:00 to 9:30 Open Meeting for Worship before business session.
10:00 to 11:45 Business Session on Reorganization.
12:00 to 12:30 Devotional Message. FRED A. HADLEY.
2:00 to 4:30 Business Session. Communications from Yearly Meetings; Completion of Executive Council Report; Preliminary Report, Committee on Organization; Treasurer's Report; Report of the Trustees; Friends Fiduciary Corporation; Committee on Aged Ministers and Missionaries; Committee on Pensions; The Advance.
7:00 "Ministry in the Local Meeting." HAROLD WALKER speaking; GLENN REECE presiding

Saturday, October 22

8:00 to 8:55 Bible Study. HAROLD KUHN.
9:00 to 10:15 Worship and Discussion Groups considering "Ministry in the Local Meeting."
10:30 to 11:50 General session for discussion with panel; JOHN HARVEY, Chairman.
12:00 to 13:30 Devotional Message, MILO ROSS.
2:00 to 4:30 Young Friends' Forum; Consideration and discussion of Young Friends work in the Five Years Meeting. Business Session. Report from Committee on Ministerial Training; Board on Evangelism.
6:00 or 6:30 U.S.F.W. Banquet. ROSA PAGE WELCH speaking.
Quaker Men Banquet. CHARLES BALL speaking.
Young Friends Banquet. Speaker to be announced.
Places of meeting to be announced.

Sunday, October 23

10:00 a.m. Bible Lecture. THOMAS S. BROWN.
11:00 Meeting for Worship. RUSSELL E. REES speaking, NORVAL WEBB presiding.
12:00 Dedication of new Friends Central Office building at Quaker Hill.

7:30 Johnson Lecture. ELFRIDA FOULDS speaking, ERIC CURTIS introducing speaker, ERROL ELLIOT presiding.

Monday, October 24

8:30 to 8:55 Bible Study. HAROLD KUHN.
9:00 to 10:15 Worship and Discussion groups considering "Our Mission in the World Today."
10:30 to 11:50 General session for discussion with panel; RUTH D. B. WHITE, Chairman.
12:00 to 12:30 Devotional Message, JAMES F. WALKER
2:00 to 4:30 Business Session. Report of the American Friends Board of Missions; Report of the Building Committee; Report of Quaker Men; Report of the United Society of Friends Women.
7:30 Addresses on Missions and Social Issues. CHARLES LAMPMAN and DOUGLAS STEERE speaking; SUMNER MILLS presiding.

Tuesday, October 25

8:30 to 8:55 Bible Study. HAROLD KUHN.
9:00 to 10:15 Worship and Discussion groups considering social concerns and peace.
10:30 to 11:50 General session for discussion with panel; MIRIAM LEVERING, Chairman.
12:00 to 12:30 Devotional Message. WILLIAM CLARK.
2:00 to 4:00 Business Session. Board on Peace and Social Concerns. Committee on Messages.
7:30 "Preparation for Tomorrow." ALEXANDER PURDY speaking; CHARLES THOMAS presiding.

Wednesday, October 26

8:30 to 8:55 Bible Study. HAROLD KUHN.
9:00 to 10:15 Worship and Discussion groups considering Christian Education.
10:30 to 11:50 General session for discussion with panel, MARGARET GARONE, *Chairman*.
12:00 to 12:30 Devotional Message. RICHARD P. NEWBY.
2:00 to 4:30 Business Session. Board on Christian Education; Publication Board; Board on Education; Stewardship and Promotion.
7:30 World Quakerism and World Christianity. RANJIT CHETSINGH and MRS. JAMES D. WYKER speaking; HELEN WALKER presiding.

Meeting Places

All sessions, with the exception of the Saturday night banquets and the Sunday afternoon dedication, will be held in the First Friends Meetinghouse, 15th and East Main, Richmond, Indiana. A map of the city and of the Meetinghouse will be issued to each attendee.

Hospitality

All Friends planning to attend the sessions of the Five Years Meeting should write as soon as their plans are made to the Hospitality Committee at 25 North 21st Street, Richmond, Indiana. That Committee, under the direction of Edith Smith, is in charge of finding rooms at a reasonable rate for all who request them.

Our African Yearly Meeting

By Thomas Lung'aho

Thomas Lung'aho, Treasurer of East Africa Yearly Meeting and Principal of Lirhanda Intermediate School, is now travelling in the United States. He will visit among Friends in several areas before serving as a delegate from East Africa Yearly Meeting to the Five Years Meeting of Friends in October and attending the Friends World Committee meetings. Friends will find him interesting and informed about African Friends and about East Africa in general. A second-generation Quaker, his parents were among the first Friends in East Africa.

The year 1902 saw the founding of a mission station at Kaimosi among the Tiriki Tribe in the district now called North Nyanza in Kenya Colony. From here the missionaries opened four more stations—Vihiga, Lirhanda, Lugulu and Malava. These mission stations marked the sphere of influence for the Friends until the time when it was found necessary to have boundaries. From these stations the work began spreading among these tribes: Tiriki, Maragoli, Idakho, Isukha, Bunyala, Kabras, Tajoni and Bukusu. Later it spread to the Elgones, the tribe which lives on the slopes of Mount Elgon.

RESPONSIBILITIES

Together with providing Christian religion, the mission did educational, medical and industrial work. This they did with the help of the African leaders whom they had trained. Prior to the establishment of the Yearly Meeting in 1946, the Mission was the only body through which the African Friends could present their problems to the Mission Board in Richmond, Indiana. 1946, however, brought some remarkable responsibilities to be shouldered by the Yearly Meeting now set up. Together with these responsibilities, the Friends in East Africa found themselves belonging to a world wide family of Friends.

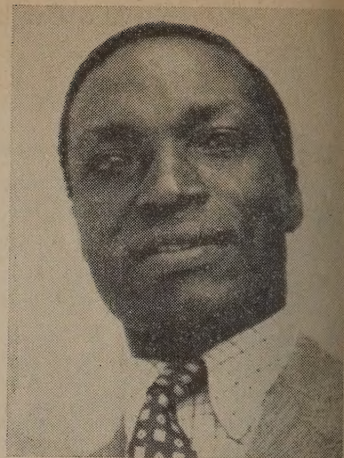
In order to carry out these responsibilities, some money has to be raised from one source or another. Each year the Finance Com-

mittee appointed by the Yearly Meeting prepares estimates of revenue and expenditures, based on the work the Yearly Meeting has to do the following year. He then sends out letters to clerks of monthly meetings telling them when to turn the money collected to him. (This is usually two-thirds of collections.)

Before and after the setting up of the Yearly Meeting, African Friends have been engaged in spreading the news of salvation not only among the inhabitants of North Nyanza, but also among other districts and now in other territories. With the money we receive we are paying now fourteen pastors and three assistant superintendents. At the present time, these pastors work in Mombasa, Nairobi, Thika, Nakuru, Eldoret, Kitale, Kericho, Chanchere, Bware and now Masai. The Masai are a nomadic tribe. When the Yearly Meeting heard that there was some possibility of beginning work among these people, a Masai representative was invited to attend the Board Meeting. He stood up and said, "We are hungry. Give us food. We are thirsty. Give us water to drink. We are dirty. Bring water, soap and wash us." These words pierced us and immediately a pastor was sent. In order to show our interest in them we gave them some money to build a Meeting-house.

The calls are increasing, very soon we shall be sending a pastor in Kampala in Uganda and some time to come in Tanganyika too. To be able to do this growing work in evangelism we shall now need trained men and women. The Friends Bible Institute at Kaimosi, now in its infancy stage, will have to raise its standards of admission. The Yearly Meeting's interest in the work now being done results in a grant to the Institute of about \$570 a year. Monthly Meetings bear fees for their students taking Bible courses. When they complete their training they are either used by the Monthly Meeting or are given to Yearly Meeting.

Education has been another center of interest among the Friends.



Thomas Lung'aho

It is no wonder that anyone visiting the district and calling in the District Education Office will find that Friends have the most schools in this district. Friends have always held themselves to the self-help method. The school buildings are either in permanent or semi-permanent materials. The Government has not stood aloof, but has given money to such committees to help finish the permanent buildings. I am glad to say that other Missions have learned from us.

CHALLENGE IN EDUCATION

Friends in East Africa feel that they are on the way to progress and I feel that it is time we examine our past and then begin to plan for the future. Of the 408 Primary Schools in the District, 117 belong to Friends and of the 65 Intermediate Schools, 20 belong to the Yearly Meeting. Friends who read and heard about the Secondary School at Kaimosi will see why Friends in East Africa were so deeply concerned with the location of it in their area. The purpose was to cater to the children from the 20 Intermediate Schools. To find teachers for these schools, especially the Primary Schools, we have a Teacher Training School for men at Kaimosi. The Girls Boarding School at Kaimosi is proving inadequate for the increasing number of girls. Friends are considering the question of starting another one if only they can get a European (or American) headmistress for it. I know the Government is not prepared to open more schools until the end of 1956, but there is no other way of getting one but by this method. These are not the only schools. There are others which do not receive Government aid but

run by Friends communities
such a time when they are
sidered for aid.

s the Yearly Meeting grows,
e responsibilities should be
ded over. I am glad to say that
has just begun and one can see
t the future holds for us. Al-
ugh the Primary and Intermedi-
Schools are in our areas, there
ne thing more which should be
e. They are all now registered
er Friends Africa Mission. One
ld feel that they should be reg-
ered under two bodies, Friends
ica Mission and Yearly Meeting.
s is just one thing which I hope
soon be discussed by the Edu-
on Committee, as there are now
mittees of both representatives
n the Mission and the Yearly
eting for Medical Administra-
, Bible and Industrial work.

MEDICAL WORK

should say something about the
ical work at Kaimosi. The hos-
l with its 100 beds has an inflow
patients not only from North
unza but from the neighboring
istricts. Now that there is a mo-
X-ray there is no doubt that
patients will be drawn from
t Africa. It will be the respon-
sibility of the Medical Committee
present their problems, espe-
specially for money to build wards, to
local authority.

would, on behalf of the East
ica Yearly Meeting, thank those
America who have done and are
doing so much to help us in
se developments.

New York Yearly Meetings Unite

The two New York Yearly Meet-
ings met in 260th annual session
on July 29 to August 4. The high
point in the week was the session
in which New York Friends, who
met together in joint session
the past eight years, expressed
their spiritual oneness by becoming
an organic whole. There will be
a clerk, Horace Stubbs, with as-
sistants Alfred Henderson, Flor-
ence Stevens and Frances Compter.
There will be one Representative
Meeting, to act as interim Yearly
Meeting, with Arthur Stratton as
clerk and Wilbur Kamp as assist-
ant. Theodore Vail will be treasur-

On July 30, the Yearly Meetings
met as a family unit, with 227 Jun-
ior Yearly Meeting members, fifty
young Friends and over 300 adults.

Margaret Garone explained the
plans for Junior Yearly Meeting,
which has as its theme, "Living
With God — A Great Adventure."
The amazing development of this
younger group through the years,
their integration and the effect on
the flexibility of the Yearly Meet-
ing is worthy of a separate story.
The ability and devotion of their
dozens of counselors cannot be too
highly praised. The appreciation of
the entire meeting was summarized
in William Clark's comment that
he knew of no Yearly Meeting
which planned so uniquely and ef-
fectively, with such meaningful
significance to the whole family.

Horace Stubbs extended a warm
welcome to visiting Friends: Mary
Protheroe of Wales; Thomas Lung-
'aho from Kenya; three Friends
travelling under the Quaker Study
Tour, Gretchen Tuttle from Ohio,
Joy Newby from Des Moines and
Lewis Savage from Leesburg,
Ohio; Saito Okada from Japan;
George Downing of Virginia; Mer-
ton Scott and Leonard Hall of Rich-
mond, Indiana; a number of
Friends from the Philadelphia
area, and four friends travelling un-
der the auspices of the Friends
World Committee, Max Carr, Bert
Borch, Bob and Gladys Gary, Mar-
garet Coe.

Merton Scott spoke of the work
of the Five Years Meeting's Board
of Peace and Social Concerns,
which might be described as the
"Board of Applied Christianity." Ed
Snyder of Fairfield Meeting,
now Legislative Secretary for the
F.C.N.L. in Washington reminded
us that this committee, directed by
"an ex-farmer, an ex-theologian and
an ex-lawyer," is still a religious
organization, not a political lobby.
Looking back over fifteen years of
conscriptio, Bob Lyon, C.O. Secre-
tary, felt that it has strengthened
rather than lessened the peace tes-
timony. Friends, however, do not
measure up to the standards of
other bodies in the contacts and en-
couragement of their young people
away from home. Paul Sekiya of
Japan laid on our hearts his con-
cern that "thought control" and re-
armament might not become re-
alities in Japan.

A panel of Young Friends, Mary
Jane Sorel, Bill Wixom, Rosalind
Williams and Mary Protheroe pre-
sented experiences and concerns.
Mary Protheroe held the meeting
enthralled by an unselfconscious
and loving account of her unex-
pected visit to China and Russia at
the invitation of the All China Fed-

erated Democratic Youth. Her
group of six were allowed to gath-
er with Christians and attend serv-
ices. They learned that Friends in
West China and Shanghai are car-
rying on and eager to hear of the
world family of Friends.

Rosalind Williams reported that
Rodney and Joan Morris of New
York Yearly Meeting sailed that
week for Kenya. Thomas Bucking-
ham of Poplar Ridge and his wife
left in August for Jordan, both
young couples to work with the
American Friends Board of Mis-
sions, doing their alternate service.

George Walton found sensitive
and receptive hearts awaiting his
message on "The Twentieth Cen-
tury Attitude Toward Diversity in
Religion."

Friends listened to the report of
Oakwood School, the Yearly Meet-
ing school, with a sense of partici-
pation and sympathy with its aims.

Thomas Lung'aho, Treasurer of
East Africa Yearly Meeting and
principal of an intermediate school,
told us of the remarkable develop-
ment of the Friendly community in
Kenya. Curt Regen flew directly to
us from the closing of Germany
Yearly Meeting, bringing their
epistle with him.

Also fresh from a visit to Russia's
mystery-land, Stephen Cary held
us enthralled as did Mary Prothe-
roe with accounts of the instant
awareness of Christian brother-
hood experienced in attending the
jam-packed Baptist Churches.

Bob Gilmore presented the cases
of the pacifists arrested on June
15 as protesters against interna-
tional civil defence exercise. The Year-
ly Meeting supports the five young
men from New York Yearly Meet-
ing who took this stand on the
basis of their right to oppose con-
scientiously civil defense.

Landrum Bolling of Earlham
College gave the closing message.

Ruth Hudson.

"The Quaker's Faith"

New England Yearly Meeting
has reissued the small pamphlet by
Rufus M. Jones entitled "The
Quaker's Faith." Alexander Purdy
has written a short introduction to
the new edition, and a list of
Friends Meetings in New England
together with their time of meet-
ing has been placed in the back.
The pamphlet is available from the
Yearly Meeting office at 5 Long-
fellow Park, Cambridge 38, Mass.

American Friends Visit Russia - III

By Eleanor Zelliot

This is the third in a series of three articles by Eleanor Zelliot, assistant to the editor of The American Friend, who travelled recently with five other American Quakers for a month in the Soviet Union. The American Friends Service Committee sponsored the visit.

Our visit of six American Quakers to Russia has not been the out-of-the-ordinary, news-making thing that it might have been a year ago. Journalists, students and a few tourists went before we did; weightlifters and chess players were there while we were, in June; farmers, Methodists and Baptists from this country were expected soon after our visit; and we ran into the persistent rumor among Baptist circles that Billy Graham was coming to Russia in September. All these visits should bring to Americans in general a greater understanding of the Russian people and their way of life. The U.S.S.R. is a huge country, three times our size, and full of complexities. We need much light on what is good and what is evil there; how powerful the good is, and what of the evil is part of communism and what is a carry-over from the czarist Russia of pre-revolutionary days.

TRAVEL AS TOURISTS

During our thirty-day visit, we were a religious group travelling as tourists. We didn't get the red carpet treatment, neither did we have many doors opened for us. This meant that we saw Russia much more as any traveller would see it, missing some of the important things that a sponsored trip might have allowed us to see (more factories, more farms, special celebrations and important people), but it also means that we saw many more of the ordinary little things that a more casual journey allows. Our contribution to the body of knowledge recently gained about the U. S.S.R. centers around people, the life on the streets, and the groups that we did have "keys" to—the religious bodies.

All told, members of our group spoke in seven Baptist churches and met with Baptist leaders informally many times as well; talked twice with leaders of the Russian Orthodox Church and visited four church

services; met twice with Jewish leaders; and visited once with a priest of the Old Believer sect. The Orthodox Church and the Old Believer group, which is a conservative split-off from the Russian Orthodox Church, are much the largest religious group in Russia, numbering their adherents in the millions. Once a powerful state church, the Orthodox now have a limited number of churches, many of them having been put to other uses or turned into museums, but the now-living churches seem well-kept and well-filled on Holy Days. We went to one in Moscow which was crowded beyond belief; one estimate was 5,000 people. The singing is marvellous and the ikons sometimes breath-taking, but for a Quaker the ritual and ornamentation seems less meaningful than the simple service in a plain building of the Baptists.

THE BAPTISTS

The All-Union Council of Evangelical Christian Baptists, which is the only Protestant group in the U.S.S.R., I believe, counts 520,000 baptized members. It's adherents number 2½ millions more. These Baptists can remember disapproval and sometimes persecution from Czarist days, and it may be that their present status with the Soviet government (freedom to worship but no freedom to educate, to criticize, or otherwise interfere with the State) gives them a greater sense of freedom than they have had before.

We felt a lack of judgment and knowledge in the Baptist's support of the World Peace Council and the avowed peace aims of the Soviet government, and we felt their bewilderment when they asked us "How do you struggle for peace?" and we would answer with all the range of activities the American Church now enters into. But in spite of our criticism of this phase of their peace activities, we could not help but feel their sincere prayers for peace, and we also often experienced with them a deep sense of fellowship. I especially remember the small church just outside Kiev, where I felt enough at home to sing "Dear Lord and Father of Mankind" to the congregation, in an attempt to share with them some of our music, since we

had so appreciated their wonderful choirs. I also told them that if some of them should come to either of the two churches I knew best in America, the Friends Meeting in Des Moines and the West Richmond Meeting in Richmond, saying, "I come in good faith, as a Christian," they would be welcome with joy, even as we were received with such joy in Russia.

THE RUSSIAN PEOPLE

The church, however, operates outside the main stream of Russian life, where the educational campaign against religion has, evidently, wiped away the belief of the typical young educated Russians we talked to. I think I might set down three words that, for me, typify most of the Russians we met. The exception would be a few restive intellectuals, and the vast peasant class that we had very little contact with. The words are *kind, secure and mis-informed.*

Russian people are kind. I can remember countless little acts of consideration—people helping us find our seats in theaters, waitresses working extra hard to give us what we wanted, a Russian Baptist photographer developing some of his pictures overnight and bringing them to the airport the next day for us. The Germans I talked to agreed with this generalization, although one added, "They are kind, but the kindness does not include bravery."

Russian people seem secure. Many of the questions asked us pointed to the Russian's own pride in his educational opportunities, his guaranteed employment, his benefits as a worker. We did not meet with the oppressive atmosphere I had imagined would exist, although I am sure some intellectual rebels feel it, and I think the occupied countries are victims of much more repression than is Russia now.

Russian people are misinformed. The state guidance of education, the very strict censorship, the re-writing of history combine to give the average Russian a strange and distorted picture of the world. Perhaps the very presence of Americans such as our group will admit a little knowledge.

Speaking in the Berlin Friends Meeting after we left Russia, Clarence Pickett said, "God has not left Himself without a witness anywhere in the world." We felt this keenly, and for this reason we must have faith and hope for the future.

Second Indian Workcamp Completed by Young Friends

By Wayne Carter

The Young Friends Department of the Five Years Meeting has just completed its second Indian Workcamp in Oklahoma. Last year a very successful workcamp was held at Council House, building a loom house there. This year workcamp was held at the Kickapoo Friends Mission near Loud, doing repairs on the meetinghouse and also working in homes in the community.

The Kickapoo Friends Mission is in central Oklahoma and is in the Kansas Yearly Meeting area. There is an organized Monthly Meeting there but it does not include any of the Indians, although Indians participate in Sunday school and in two women's groups. The Kickapoo Friends Mission is a Quaker home, however, in community groups as well as in personal visitation and counseling. Arminiger, the Friends worker at the Kickapoo Center, says the Kickapoo Indians have resisted as fully as any Indian group the coming of the white man's culture.

The number of Young Friends attending the workcamp was larger than had been hoped for. Nevertheless, an excellent group attended and had a meaningful experience. Those in attendance were Allen and Carolyn Treadway, the directors, who just finished their alternative service in Indianapolis; Steven Smith of Des Moines, Iowa; Marie Hobson, Chicago, Bay, Wisconsin; Alice Carter, LaGrange, Illinois; Mary Sue Scherer, Richmond, Indiana; and Wayne Carter, the Young Friends Secretary. This group was joined by Joe Dunn from a local community and also by two groups of campers, one from Kansas over a week-end, and one from the Oklahoma City Friends Meeting.

The campers spent most of the week working on the Mission itself. The community the group worked on two Indian homes, one belonging to a widow who had no small children.

Why is such an experience important? First of all, the workcamp experience is important to the work camper in that he is enabled to work with groups which are new to him in many ways. He learns to get along with people, to share, to help others. While the working hands are busy, the spirit and mind are able to commune



Four young Friends help in repairing the Kickapoo Friends Mission. To the left Mary Sue Scherer and Carolyn Treadway are painting trim. To the right, Allen Treadway and Stephen Smith are resting during their job of putting on asbestos siding.

with others. It was an excellent experience to work with these original American citizens even though they are now hesitant about trusting the white man. We did find them to be very friendly, very open and very generous.

On Thursday night of the camp about 45 Kickapoo Indians came to the Mission and prepared supper for the work camp group and then participated in singing and a very enjoyable time of fellowship. Through these contacts we can build a sense of security and peace and understanding. Christ said "Thou shalt love thy neighbor as thyself." The workcamp is one way in which we can express that love of our neighbor.

Plans for next year are still uncertain but very probably a workcamp will again be held with the Indians of Oklahoma. Philip and Suzie Meek Frazer are very concerned that the workcamp come to Hominy, Oklahoma to work there with the Osages at our Friends Center. There the problems are somewhat different but yet the situation is still a challenging one. In these times when it seems so much importance is put on the war preparations and force in settling the differences between people, how wonderful it would be if Christian young people would take some time to work with these people of another race and another culture. Truly, they are a deserving people. Young Friends do feel a concern for the welfare of others and the workcamp gives them a chance to express that concern.

Young Friends Meet

Under the theme, "Christian Love," Young Friends from nearly every North American Yearly Meeting will gather at Quaker Haven camp near Syracuse, Ind., August 27-September 3.

Keynote speaker will be Ralph Rose of the Midwest Office of the Friends World Committee. Other leaders include Gilbert Kilpack of Pendle Hill; Elise Boulding, homemaker and author; Grant Husband of the Mental Health Association; and James Thomas of University Friends Church in Wichita. Resource leaders include Wayne Conant of Friendswood, Texas; Delbert Vaughn of Fowler, Kansas; Mary Protheroe of Wales; Noel Palmer of Jamaica; Eleanor Zelliot, recently returned from the Quaker visit to the U.S.S.R.; Dorothy Pitman, on furlough from Africa; George Willoughby and Max Heirich of the A.F.S.C.; Bob English of Westtown School; and Robert Jones of Muncie, Indiana. Will Reagan will be in charge of books.

Young Friends are asked to turn to Romans 12 and I John 4:7-21 for spiritual guidance in preparation for the conference. This is the fourth bi-annual Young Friends Conference in recent years, the others being held at Earlham, William Penn and Guilford Colleges. Conference coordinator is Ruth Hyde, Edward Beals is Publicity Chairman of the Conference, Mary Ellen Hamilton is Physical Arrangements Chairman, Virginia Williams is Conference Secretary.

Correspondence

A pamphlet entitled "Speak Truth to Power" was published recently by the American Friends Service Committee. The authors intended it to stimulate discussion, and it seems to have done that among Friends. A review of the pamphlet appeared in the June 30 *American Friend*. Several comments have appeared in subsequent issues. Following are two appraisals, one by Roy Clappitt of Des Moines, Iowa; the other by Samuel Levering of Ararat, Virginia. The pamphlet is available at 25c from an A.F.S.C. regional office or from the Friends Book and Supply House, Richmond, Indiana.

"Speak Truth to Power"

I have been greatly disturbed by the comments on the new AFSC pamphlet, "Speak Truth to Power", in *The American Friend* of June 30. I am afraid these comments may lead Friends to think that the pamphlet is hardly worth reading. I believe it is a *must*, and I am not alone in that opinion. In the August *Progressive*, which Morris Rubin edits, is this comment: "Here, in our judgment, is the most powerful statement of the pacifist position we non-pacifists have ever encountered."

As to the black-or-white, either-or attitude of the pamphlet being unrealistic, I believe we are now compelled to make such a clear-cut choice. In the past, when war was less total, this choice might have been avoided, but not now. We must quit trying to go in opposite directions at the same time. We owe the writers of "Speak Truth to Power" a great debt for so clearly showing the necessity of making such a choice. And we cannot wait until we get rid of sin to decide in which direction we wish to go. We must make this choice while we are yet sinners, but the right choice will lead us to repentance.

I simply cannot understand the sentence on page 211, "This is to emphasize that high-minded religion is not a substitute for logic or imagination." How can we have high-minded religion without imagination? Religion may at times seem like foolishness but how can we contemplate the goodness of God, or His love for us, to say nothing of trying to love our neighbors as ourselves, without a high degree of imagination. Shall we then abandon religion and resort to logic—be "realistic" like Hitler, for instance?

I find myself particularly puzzled by the implied comment that the commitment to non-violence does not free men from the "painful dilemma." Certainly in one sense all men must continue to be "members one of another" or there can be no understanding between people, but are we not repeatedly taught in the New Testament that we must come out from the "world" and actually "set ourselves morally over against the rest of men"? What I understand by being freed from the painful dilemma is that, once we have committed ourselves to the way of non-violence, we are no longer troubled by questions of expediency or effectiveness. Tension, and problems may baffle us, but what frees us from the dilemma is the assurance that God's way of love, to which we have committed ourselves, is always the way He wants us to take.

There seems to be a denial of this idea in the statement on page 214, "Such a man may not be 'free,' but merely detached. He is not necessarily effective in communicating his witness to his fellow citizens. He may be ignored." I have already suggested that "effectiveness" is not the criterion of the Christian. If it were then what about the Hebrew prophets, such as Jeremiah, who were not heeded? Or what about Jesus Christ himself, who was nailed to the cross and His career ended in seeming defeat while He was still a young man? The leaders of Jesus' day did not listen to Him. He wasn't "effective." When the crisis came, even the crowds who had gladly listened to Him, and worse still His closest disciples, deserted Him. The same might happen if Christ were here today, but does that relieve any of us of the responsibility of following Him?

It is a central teaching of Christianity, if I understand it at all, that we are called to do the will of God regardless of consequences. To be sure, most professing Christians have not done this, and the world is the worse for it. But, as the writers of this pamphlet put it, on page 57, "It is precisely the demonstration of this kind of unlimited faith that shakes men's souls, and when this happens, the impossible moves nearer the possible." Such a demonstration may not be immediately effective; in fact it seldom is. But if we do not believe in this power of righteousness eventually to overcome evil then we had better quit pretending that we believe

in the kind of God revealed to us by Jesus Christ.

This review of "Speak Truth to Power" is so completely disappointing that I wonder you would print it. And was it intentional that the pamphlet was listed at \$1.25 when actually there is a cloth edition at a dollar and a paper one for 25 cents? Or can we, as I hope, excuse that as a typographical error? I wish we might excuse the whole review on that basis! I am convinced that this pamphlet "speaks to our condition" in this present day. It does not demand agreement but, as Americans for Democratic Action editorialized about it in their paper some time ago, if the reader does not accept this as the right answer he is challenged to give a better one. We cannot escape that challenge.

Roy J. Clappitt.

An Analysis of the Pamphlet

SOME POSITIVE CONTRIBUTIONS

Analysis: The analysis of American reliance on military might and its results, of the effect of modern weapons on security through military means, and of the ineffectiveness of any "devil" theory of war and peace, are sound and valuable.

Spiritual insight: The thesis that solution of our present hopeless dilemma requires spiritual vision and insight is true.

The Power of Love: The underlying assumption of the pamphlet, that love is the constructive force among men, is central and necessary.

Clarity of Expression: The pamphlet is beautifully written and can be easily understood.

The Case of Unilateral Disarmament: This pamphlet is a good statement of this case, and the case should be made.

SOME LIMITATIONS AND INADEQUACIES

Exclusiveness: The greatest weakness of this pamphlet is that its weight and thrust is that unilateral disarmament is the pacifist alternative to violence. This, of course, is not true. It is a pacifist alternative, which even some authors of this pamphlet admit has no chance of acceptance now or in any near future.

There is another alternative which is equally consistent with pacifism. This is a new security

em within the United Nations, based on universal disarmament of nations down to internal policing units, with this disarmament enforced by international civilian police acting upon individual violators and prohibited weapons.

is untrue, arrogant and self-deceitful to assume that unilateral disarmament is the only alternative consistent with pacifism. True, pacifists accept for themselves renunciation of the use of violence, but they would agree that unilateral disarmament of the nation would be right if obtainable. But many, and probably the majority, of pacifists think that universal disarmament enforced by peaceful means is a much more practical way to eliminate war, and work primarily for its achievement. They do not claim that they are better pacifists than those who work primarily for unilateral disarmament, nor do they accept a status as second class pacifists when such status is placed upon them by those working primarily for unilateral disarmament. The part of truth and wisdom would seem to have been for the authors of "Speak Truth to Power," after their cogent analysis, to have said that they emphasized unilateral disarmament, but that many pacifist Friends emphasized universal disarmament enforced by peaceful means.

Recognition of Differences: It would seem better if the authors of "Speak Truth to Power" had recognized that the emphasis on unilateral disarmament as the practical way to peace was not fully shared by such other Friends' groups as the Board on Peace and Social Concerns of the Five Years Meeting of Friends, the Peace Committee of Philadelphia Yearly Meeting, the Friends Committee on National Legislation and the Quaker Team at the U.N. All of these groups and many other Friends and pacifists lay primary emphasis on universal disarmament.

How Peace May Come: This pamphlet assumes that through a multiplication of pacifists, the United States, for example, may disarm unilaterally and this may lead to world peace.

It seems much more likely that peace may come through universal disarmament. True, pacifists will contribute much more than their numbers would indicate to this achievement. But contributions of non-pacifists will be absolutely vital and peace probably will come

not by most people renouncing violence, but by security under law, as in fact it has almost always come, as within Quaker Philadelphia, or within the United States or India or elsewhere.

Confusion of Violence and Force: While the pamphlet mentions law and government, it is regarded as only for the future. Furthermore, this mention is incidental and does not clarify the difference between war as violence, and enforcement of law by civilian police. This difference needs to be made clearly, since peace has come where war as an institution has been replaced by law and order, using force not to kill but to restrain, while the forces of love can build the foundations of peace more soundly.

Security: This pamphlet, like so many other pacifist documents, either decries or ignores the very real problem of security. In practice, most men depend on their own arms for security until a security force of law and order is developed to protect them. They do not in fact renounce violence, but transfer the control of force to a police acting under law, simultaneously decreasing and eliminating most of their own weapons, but still using weapons for self-defense on occasion.

Is it not likely that nations also will follow the same process?

Why Positive Programs Have Failed: The Pamphlet says that valuable programs for peace have failed because Americans have not accepted pacifist non-violence. Is it not more probable that they have failed because Americans have either failed to recognize, or been unwilling to accept, the real requirements for peace?

Is it not equally tenable to hold that the requirements for peace include these?

The will to peace

Love and brotherhood.

Enough justice or hope for improvement to make conditions tolerable for most people.

Enlightened self-interest.

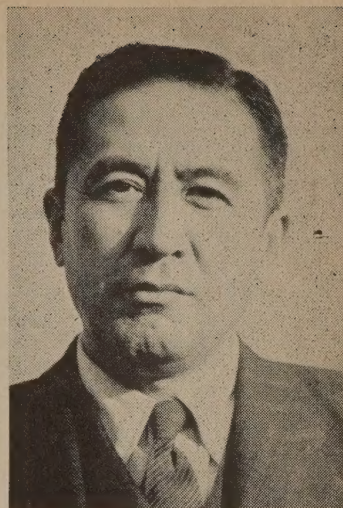
The machinery of peace

Acceptance of "Thou Shalt Not Kill" and "Thou Shalt Not Steal" as world laws.

Disarmament of nations.

Requirement that disputes be brought to a world court for settlement.

Enforcement of disarmament by international civilian police with



Paul M. Sekiya, active Japanese Friend, is now on a speaking tour of the United States under the sponsorship of the American Friends Service Committee and the Fellowship of Reconciliation. He will spend over half a year in this country, visiting the Five Years Meeting of Friends and attending the Friends World Committee meeting, as well as touring a number of states. A former Episcopal minister, he became a Friend in 1948 and has carried heavy responsibility for Quaker work in Japan since that time. Since 1950 he has been executive secretary of the Japanese Fellowship of Reconciliation.

power to seize prohibited weapons and arrest individual violators.

In short, is not a main difficulty that Americans have failed to accept practical application of non-violence through greater brotherhood and justice as well as through added machinery for peace?

"Speak Truth to Power" is a valuable and beautiful statement of the situation we find ourselves in, of the futility of reliance on national armed might, and of the case for unilateral disarmament. It concludes with a moving chapter on the politics of time and the politics of eternity. We hope that it will be supplemented by an equally effective pamphlet stating another pacifist alternative to violence — peace through universal disarmament enforced by peaceful means.

Samuel Levering.

If America and Russia can avoid open hostilities for ten or twenty years, communism will by then have revealed its defects and Christian democracy will be able to demonstrate its values in such a way that Western Europe will look to us rather than Russia for leadership.

Ralph W. Sockman

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Ephraim Bowles, His Quaker Heritage: by his children; privately published and copyrighted by J. J. Newlin, 1954; 250 pages; \$4.00.

Here is the story of the Bowles family, a name well known among American Quakers, and by many others. Ephraim Bowles was one of those sturdy Quaker pioneers whose toil and faith established Quakerism in the mid-west. He was the father of eight sons and four daughters. Himself a minister, four of his children were also recorded as ministers. These were Edith Stanton Worth, Levi Bowles, Ella Newlin, and Gilbert Bowles, the widely known missionary to Japan who now lives in Hawaii.

The book is rich in descriptions of pioneer life, in homey reminiscences, and humorous incidents recalled by members of the family. Interesting historical material is preserved of early days in Indiana at Spiceland, Valley Mills and Monrovia; in Iowa at Stuart, Earlham and Bear Creek; and in Kansas in Jewell and Cherokee Counties. The reader is made to see the covered wagon journeys, the sod-houses and log-cabins, the grasshopper plagues, the droughts, prairie fires, and privations which

our forefathers knew so intimately.

Running through the book is the thread of religious life in home and Meeting. Ephraim was a minister as well as farmer, and he travelled in his ministry, especially in his later years. His religious outlook was remarkable for its spiritual insights, its broad tolerance and unquenchable faith. Here also is portrayed Friends' persistent concern for education.

The book includes at the end an extensive genealogical record of the Bowles and related families. Joanna Bowles Mott of Earlham, Iowa, has done a fine thing in compiling and editing this book, assisted by her brother, Gilbert, and others of the family. It has been a work of love, and deserves a wide reading. Only a limited number of copies were published. Write to J. J. Newlin, Route 1, Des Moines, Iowa.

L. Willard Reynolds

* * *

The Whozits, by Frances Williams Brown; Abelard-Schuman, Inc.; 181 pages; \$2.50.

The Whozits is a delightful story of two teenagers—one a "normal" American girl, full of life and anxious to please; the other a displaced person, trying to become accustomed to American ways. Doris, in her eagerness, many times loses her patience with Krysia's slow response to what she considers obvious attempts to be friendly

and helpful. She withdraws from a select girls' school to give Krysia at least one friend in the Philadelphia public school.

How Doris' mother brings Krysia's family from Poland to share their large home on Clinton Street and how the girls reach understanding and friendship is interesting reading, not only for teenagers but for adults who can remember the problems of that particular age.

The author, who is a Friend, got the idea for her book while she was working with one of the Friend's organizations which was finding homes for Displaced Persons in this country.

Elenor Hall

* * *

Wendell W. Williams, Friend and former professor at Earlham College, has prepared a booklet entitled "Selected Films for World Understanding" for the Indiana University Audio-Visual Center. The booklet has a topical and a geographic index which make it very useful to the teacher or leader dealing in world problems. The price is \$1.50 on order, or \$1.00 if the money is enclosed. Order from the Audio Visual Center, Indiana University, Bloomington, Indiana. Wendell Williams has received his Ph.D. from Indiana University. He and Gudrun Friis Williams have moved to Waco, Texas, where he will do educational TV and community work.

ETERNITY

The leaves that green the tree
Are soon to brown the earth,
Enriching the soil of their mother
For another birth.

The sun that warms today
Will face the cool of night,
Rest its strength in the garden
For morning light.

The rain that drops on fields
May reach in sprouting grain,
Or rise from the depth of sea
To clouds again.

But man upon the earth
Can feel the seeking-up,
And taste eternity
In the bitter cup.

Velma E. Miller

CONTINUITY

Autumn is true beginning,
Leaf golden on the golden bough,
And all the bees go spinning
Where the comb hangs heavy now.

When all the seed swells ready
Within the russet rounds of fruit,
The unseen tide moves steady
Into the deep and quiet root.

Blue frost in harvest season
Scatters the walnuts from the trees;
So with the fruits of reason
Where mind is the full granary.

Dorothy M. Williams

The Meaning of the U.S.S.R. Visit

Inside Story

This could be given as a lurid eye-catching title for the reports on the Quaker visit to Russia I have had the privilege of hearing recently. Or to use another phrase of recent popularity "The facts," dum dum dum.

American Friends may well be grateful to those donors who made possible the visit of six Quakers to Russia, and to those who went. The responsibility was tremendous. Not that the world's future rested on their shoulders, but that they must represent Friends in this conference and in a real sense all citizens of the U. S.

No one in such a position, however, can merely represent us as we are. He or she must represent at our best, often what we wish we were. In that this group has acted effectively, and I thank them for all of us.

Friends should study carefully the reports on this visit carried in the *American Friend* and elsewhere. Invite members of the delegation to speak in your meeting. Their reporting is objective, factual and based on a most helpful opportunity to travel widely and observe with considerable freedom a large part of a huge country, Russia. This is not to say that the reports are exhaustive, for no one could do this in the time which the group had. They do give us a glimpse of the people and their attitudes which has been denied most of us for a long time.

Major Contribution

Here is probably the major contribution of this journey and the reports, that we may have some actual information on which to base opinions. To feel that here is no propaganda to sell the Russian system nor to promote the other side of the cold war is a real contribution to our thinking on the material presented.

I doubt that such personal contacts have a great deal to do with the game of global power politics, but a little effect is made on the question of war or peace in our time. No such claims have been made by the group and it is only so stated

here that Friends may not feel that the rest of us need not study further nor act responsibly in politics, personal relationships and spiritual commitment.

Friends all too often lack basic factual information on which to form opinions. The information is usually available but requires digging and study to find it. Or again we have felt that good intentions and good-will were magic formulas that would resolve the difficult problems of economics, race relations, political changes and growing nationalisms which characterize our times.

Keep Our Perspective

Let us then keep our perspective. Here is one quite helpful step Friends have taken toward understanding what the nature of our world is. What is important is that we as individuals need not remain quiescent and helpless in the face of cold wars and global foreign policies. We, as a Society of Friends, can act to give expression to that universal desire for peace. We share this desire with people around the earth. It is not a peculiarity of Quakers.

In conveying our good will, the group has expressed the "sense of the meeting" for humanity.

* * * * *

You're Safer Driving on a Toll Road

Kentucky Governor Lawrence W. Wetherby's recent approval of a plan to prohibit sale of liquor or beer, as a safety measure, in any restaurants to be built along that state's new toll road brings new emphasis to a little known fact—you can't buy a drink on any toll road now in operation anywhere in the country.

What's more, turnpike authorities in states where toll roads are still on the planning boards or in the construction stage already have made it clear that this policy will be the practice on their highways.

New Highway Building Era

This decision takes on added significance at this time when the nation stands on the threshold of the greatest highway construction era in its history. The Senate re-

cently approved a highway building program calling for combined Federal and State expenditures of over \$23 billion over a period of the next five years.

But, as it has often been pointed out by safety engineers, safety can be built into super highways and into super automobiles but all to no avail if drivers insist on drinking.

It is the recognition of this danger—heightened immensely by terrific speeds on the super highways—that has prompted the various state turnpike authorities to ban the sale of liquor or beer on toll highways.

Survey Report

A survey of the fifteen turnpike authorities in fourteen states shows that all, without fail, prohibit, or will prohibit, the sale of alcohol on toll roads under their jurisdiction. This is in addition to Kentucky.

Perhaps the strongest reaction to the query came from G. Albert Hill, Connecticut State Highway Commissioner, who asserted:

"May I say that even the necessity of such a measure is unthinkable to me.

"I realize fully that what one wishes to drink is his own affair, but to have a state agency serve liquor or be party to the serving of it on a toll highway, which inevitably is bound to be a relatively high speed facility, is certainly simply to ask for trouble.

"I am not trying to rule what my fellow citizens shall do. I would, however, under no circumstances permit alcoholic beverages to be served in restaurants and snack bars on any toll highways over which I had any responsibility."

A group of Russian Baptist Church leaders who have been attending the Baptist World Alliance Congress in London visited with Friends at Jordans on July 23. Two of the Baptists, Brothers Zidkov and Karev, were among the Baptists who had welcomed the English Friends visiting Moscow four years ago, and they had also had considerable contact with the American Quakers visiting Moscow this summer. Brother Zidkov said in his talk to Friends that he appreciated the part Friends had played in arranging meetings between the churches of East and West. He added, "But you cannot rest in peace. You can do much still."

The Sunday School Lesson

By Russell E. Rees

September 18

Malachi Calls for Righteous Living

Malachi 3:1-6, 13-18

The little book of Malachi which stands between the Old and New Testaments rounds out the even dozen Minor Prophets. The word Malachi, as used in 3:1, means Messenger.

The writing comes from the period between the rebuilding of the temple in 516 B.C. and the return of Nehemiah, 445 B.C. In this period the population of Jerusalem and Judah was very discouraged and low in spirit. Famine, locusts, grasshoppers came with regularity to destroy their crops. In these circumstances the priests became lax in the temple ritual, and even encouraged the people to neglect their religious offerings.

A bill of particulars is presented by Malachi, accusing the people of being scorers, adulterers, false swearers, oppressors of the poor, the widows and orphans, and of being unhospitable to the sojourners in their midst. The message of the book has been summed up as follows: The Jews in Jerusalem were accused of, (1) divorcing their Jewish wives and marrying Gentiles, (2) doubting the reality of divine retribution, (3) failing to pay the temple tithes, and (4) thinking there was no profit in fulfilling the will of the Lord.

There are interesting phrases or expressions here. For example, he speaks of those who utter "stout words against the Lord," he tells of those who "deem the arrogant blessed," but he also reminds people that God's dealing with men is like refiner's fire and like fuller's soap. There is too a reference here to a "book of remembrance" recording the deeds of those who feared the Lord.

Malachi marks the time in the history of the Jews when it was realized that the temple with its well oiled machinery did not guarantee the presence and power of God in the nation. The temple was not enough. The collective action of the nation was not enough. Here, as in Ezekiel and Jeremiah, the words are addressed to the individuals in the nation. Sins are not committed by communities, but

by men, who in their collective sinning, create the atmosphere of communities. The emphasis upon individual responsibility is the high point of the Jewish religion.

The writer went on to say that God's moral laws are valid and effective. Whereas men were saying that the evil often prospered more than the good, Malachi assures them that there is a difference between the good and the evil, between one who serves God and one who does not.

The book is a vigorous call to repentance. Like John the Baptist later, the writer is a voice in the wilderness, perhaps even finding the inspiration for his message in Isaiah 40:3. Seeing the evil that is being practiced, he becomes the voice of the Lord, calling the people of the nation back to loyalty to God, and to a life of righteousness.

Questions: 1. Does the description of evil in Malachi fit your idea of what is wrong with our own time? 2. How would you define evil? Is there a difference between what is evil and what is sin? When does evil become a sin?

September 25

Renewed Allegiance to the Law

Ezekiel 20:19-20

Nehemiah 9:1-3, 10:32, 35, 37, 39.

This lesson brings to a close a half-year study of the hard pathway of the nation of Israel, from the time of Solomon to the restoration of the Jews under Ezra. The story is often repetitious and dreary. It is a tale of division, deterioration and destruction. Little is learned from the lessons of history. One king allows idolatry and suffers the penalties of immorality and decline. But the next king follows blindly the same pattern, and by slow steps the nation walks down the slippery way of decline and defeat.

Even the fall of the Northern Kingdom had little effect upon the Southern Kingdom. Momentary reforms were undertaken, and seemed for a while to be succeeding, but as soon as a small prosperity returned, the old sins appeared again. Defeat, exile, slavery all came in turn, and by the pain of national defeat, Israel had to learn the lessons of obedience to God's will.

We have seen also the attempts made to restore the religious life of the nation. The temple was re-

built, and the vessels stolen by the Babylonians returned. The city walls were restored and a measure of stability and safety brought back. The priests were supplied with new vestments, according to the Mosaic law, the regular offering of sacrifices was reinstated. But something was obviously wrong. The nation did not improve, the people were still sinful.

Ezra was committed to the idea that a strict obedience to the law was the answer. He made valiant effort to call the people back to the practice of the law. But it was to little avail. Then he decided that it was the intermarriage with Gentiles which was the cause of their misfortunes, and ordered the divorce of all foreign wives. This was not the answer. Then he undertook the strict enforcement of the laws regarding the Sabbath. This did not bring about the great change desired.

The trouble was much deeper than a mere neglect of outward observances of the law. The trouble was in the hearts of people. Religion is, as Friends like to say, a matter of Faith and Practice. One may, as Paul insisted, have faith so as to move mountains but if he does not have love, he is nothing. On the other hand, men may live by a most strict outward standard, conforming to the letter of the law of behavior, and still be far short of the Good Life.

We stand here on the line of division between the Old and the New Testaments. The Old carried the idea of redemption through the observance of the ceremonial law about as far as it is possible to carry it. The New Testament is intent upon the same search, but with a different answer. "The law," writes John, "was given by Moses, but grace and truth came by Jesus Christ." Paul insists that if salvation could have been obtained by virtue of the law, he surely would have had it. But the thing which the law did not provide was the inward acceptance, by faith, of God's will and way, so that the just man realized that he lived by faith.

Questions: 1. What have you found to be of greatest value in the past quarter's lessons? Have you profited most as an individual, or as a member of a society or a nation?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

orma Yocum, presiding clerk of the Ambra, California, Monthly Meeting, is the second woman to be elected to the office of City Commissioner in HAMBRA'S thirteen years as a city.

* * *

Herbert Hoover celebrated his eighty-birthday in Newberg, Oregon, the Quaker community where he lived as a child. The home in which he lived then was dedicated as a national shrine. The Hoover name was also given to a city and a highway.

* * *

The 1955 National Conference of the Fellowship of Reconciliation will be held September 2-4 at Camp Mack, Milford, Indiana. Speakers will include Harold Hensperger, Paul Sekiya, John M. Smiley, Jr. and Dan West. A Family and a Youth Conference will be held preceding the national meeting.

* * *

Walter J. Homan of Albany, California, has produced a mimeographed booklet entitled "Quaker Lines." This booklet is used in the Berkeley Friends Meeting for preparation of membership. It is composed of 44 one page "Quaker Lines" which develop some phase of Friends organization or belief. Interested Friends should write Walter J. Homan at 1490 Roma Ave., Albany 6, California.

* * *

Ray Trayer, professor in the Agricultural Science Department at Earlham College, is acting as Director of the Central Life Association also until a permanent head can be found. He is devoting three days a week to the R.L.A. Stanley Hamilton, founder and director of the R.L.A. for over ten years, is now National Representative for Kentucky, Indiana, Ohio and Michigan for the "Farm" Union.

* * *

A recent editorial in *The Christian Advocate* commended the trip of the American Quakers to Russia, and asked whether Methodists ought to sponsor a goodwill tour to the U.S.S.R. Correspondence appearing in the *Advocate* since the editorial has been uniformly in favor of such mission, with hearty enthusiasm coming from Methodists from a number of parts of the country.

* * *

Fifty Friends from the Forest Avenue Friends Meeting in Des Moines, Iowa, spent a weekend recently at Scattergood school as volunteer workers. They painted the school's farm machine building and did odd jobs around the campus. Gwen

Catchpool, an English Friend, spoke to the group at a Saturday evening meeting. The work trip was written up in the *Des Moines Tribune*, with illustrations, as "A Weekend With Quakers."

* * *

Four men who are Friends or attenders at Friends meeting were elected to the House of Commons in the recent British elections. Three represent Labour, one Conservative. According to the *Friend* (London), seven Friends were unsuccessful in standing for election. James H. Hudson, a consistent advocate of temperance and the abolition of conscription during his terms 1923-1931 and 1945 until the present, was also defeated.

* * *

Buotros Khoury, director of the Daniel and Emily Oliver Orphanage at Ras-El-Metn, Lebanon, is visiting in the United States. Once an orphan in the Quaker institution, Buotros I. Khoury was named director when Daniel Oliver died two years ago at the age of ninety. He visited relatives in Des Moines, Iowa, this month and will also visit the American Friends Service Committee and several eastern cities before returning to Lebanon.

* * *

A group of five photographs of the new Central Office Building of the Five Years Meeting of Friends has been prepared as a folder. The views show the exterior and the interior of the new Building and the older Residence Building at Quaker Hill. Each Meeting in the Five Years Meeting has received the photographs, and they will be on display at the Yearly Meetings and the Five Years Meeting. Copies are available from the Friends Book and Supply House at Richmond, Indiana, at ten cents each.

* * *

Carolyn Ayres of Westfield, New Jersey, an active young Friend now serving as Chairman of the Young Friends Committee of North America, has been awarded the senior class scholarship for women at Earlham College. This annual award goes to the highest ranking man and woman in the class. Other class scholarships went to Alan Rogers of East Lansing, Michigan and Jeanne Goodman of Ann Arbor, Michigan, sophomores; John Stratton of Montclair, New Jersey and Ruth Prevo of Watseka, Illinois, juniors; and Tom Mullen of Kentland, Ind., senior.

* * *

On August 5, a thirty-six hour vigil in commemoration of the tenth year since the A-bomb was dropped on Heroshima

was begun at the 20 South 12th Street Meetinghouse in Philadelphia, sponsored by the Fellowship of Reconciliation. The Japanese movie, "Children of the A-Bomb" was shown on Friday evening, and the Meetinghouse was open and attended until Sunday morning. Anna Brinton, recent Quaker visitor to Japan, gave a short talk the last half hour of the vigil. Purpose of the vigil was to provide an opportunity for self-examination, meditation and prayer.

* * *

Elwood Cronk began work as Young Friends Executive Secretary (Philadelphia Yearly Meeting) on June 21, after a year of study at Pendle Hill. He is now a member of Springfield Meeting (Pennsylvania), a former member of Scarsdale Meeting in New York. During World War II he spent three years in C.P.S. and one in prison as a conscientious objector. He will attend the Young Friends Conference at Quaker Haven this year. Among his concerns are deepening of the spiritual life of the Society of Friends, the ministry, inter-visitation, and helping young people meet the demands of the draft.

* * *

Pastoral changes that have recently come to our attention are: Orval Dillon from the superintendency of Quaker Lake in North Carolina to Up River, North Carolina, where he will serve as pastor; Glenn McKee from Economy, Indiana, to the pastorate at Leesburg, Ohio; William and Vida Pribbenow from Muscatine, Iowa to the Middle River Friends Meeting near Carlisle, Iowa; Warren Hendershott from Michigan to the pastorate at Muscatine, Iowa; Lyde Love from the Farmland Meeting in Indiana to Friendsville, Tennessee; Logan Smith, from Jamaica to the Center Meeting near West Milton, Ohio, about October 15.

* * *

Vacationing Friends have been stopping by the New Friends Central Office Building at Quaker Hill, Richmond, Indiana. Recent visitors were Harold (Kit) and Faith Carson, long-time American Friends Service Committee workers, from Seattle, Washington, and Don and Betty Irish of Delaware, Ohio, together with their children. Lindley and Corona Cook of Central City, Nebraska, came to visit when they were in Richmond for the wedding of their son, Ralph Cook, to Jane Estes. Ethel and Reuben Nevling of Greensboro, N. C. stopped by with Rebecca Butler of Rich Square, Indiana, whom they were visiting. Mildred and Marion Rains of New Providence, Iowa, also visited. All Friends driving through

on Highway 40 (National Road) are cordially invited to turn north on 9th St. in downtown Richmond, follow route 27 out to Reid Memorial Hospital, turn west just past the hospital onto Quaker Hill Drive, and visit the newly opened Friends Central offices at the end of the drive.

* * *

Elinor Ashkenazy's report on prison visiting at Chino in Southern California appears in a recent issue of the *Friends Bulletin of Pacific Yearly Meeting*. Gerald Haynes is chairman of the A.F.S.C. prison committee. Other members are Franklin Zahn, Lewis Langston, Margaret Grey and Elinor Ashkenazy. At present there are about thirty visitors working with men at Chino. Each visitor (often a man and wife team) visits one man only, for as long as he is in prison and wants to be visited. About three hundred men at Chino (one-fifth of the prison population) receive no mail or visitors. There is no purpose in the visiting program other than to offer friendship. The committee's eight years of work has produced success stories but also some failures. The general reports of the prison visitors, however, are heartening. One young man was eventually able to say, quite honestly, to his visitors, "I asked for some one to visit me, thinking I could probably get something out of them. But now I wonder what I can do for you. For the first time in my life, I'm thinking about some one except myself."

Friendly Fellowship

WICHITA, KANSAS — The University Friends Church pastor and choir had charge of a "Church of the Air" program on the Columbia Broadcasting System on July 10. This program was broadcast across the Nation and on the following Sunday it was sent around the world by short wave over "The Voice of America." Letters requesting copies of the sermon, entitled "Spiritual Isolation," have come from nearly all of the forty-eight states.

Dr. Wilbur Beeson of the Friends Africa Mission in Kenya wrote Harold Walker of hearing this program at the Mission. He said, "My wife and I want to tell you how proud we were of you and your choir. The music was beautiful and your sermon was tops. In a straightforward, intelligent way, you presented our testimony of the Way to God."

A two-week Vacation School was held, with an enrollment of 139. A very interesting sharing program was presented by the children at the conclusion of this School.

We have appreciated the presence of a good many speakers in the last few months, among them Dr. Percy Buchanan of Oklahoma University, Herberto Sein

of Mexico, Lawrence Pickard of Council House, Oklahoma, Dorothy Pitman of the American Friends Board of Missions in Africa and Merle Roe, our Yearly Meeting Superintendent.

Mabel Woodard

* * *

HAPPY GROVE, HECTOR'S RIVER, JAMAICA—The Young Friends Conference convened at Happy Grove on July 27-29. About 45 young people took part in the conference, coming from Kingston, Highgate, Cascade, Dover, Seaside, Albany, Robin's Bay, Port Antonio and Amity Hall.

Guest speaker was Mildred White, Education Secretary of the American Friends Board of Missions, who has had wide experience in the Holy Land. Her friendly spirit and her deep concern and love for young people made her presence and messages a great blessing. Her illustrated lecture (in costume) on the life of the people of Jordan, where she served as teacher in the Friends School for thirty years, was a thrilling episode for the Young Friends Conference.

The theme, "My Part in Christian Living," was dealt with each night by the guest speaker as well as in the three study groups each day, under the leadership of Logan Smith, Arthold Latham and Gladys Jones. Early morning devotional meditations were led by Noel Palmer, Clarence Webb Harris and Gerald White. Many young Friends said these were the times they loved best, as they listened for the voice of the Lord and shared experiences afterwards. The Conference expressed much concern about losing Noel Palmer, their organizing Secretary, who has made such a worthwhile contribution to the groups in Jamaica. He is going to attend William Penn College this fall. The executives of the Young Friends groups have taken on the responsibility for visitation among the groups.

The officers of the Young Friends Conference for this year are Alfred Ballentyne, President; Millicent Fuller, Vice President; Noel Silvera, Secretary; Gerald White, Assistant Secretary; Herman Pitter, Treasurer; and Pearl Lee, Assistant Treasurer.

Zephaniah Cunningham

Requesting that the Chiquimula Friends Mission in Guatemala receive *The American Friend*, John Astleford, Treasurer of the Mission wrote: "So far away from contacts with Friends in the U.S.A., we feel the need of some bond to unite us with the great group of Friends everywhere. There are seven of us here who will read the copy of *The American Friend* you send us." This mission outpost is under California Yearly Meeting. Remember far away Friends with *The American Friend*.

In the Larger Circle

Chester Bowles, one-time American Ambassador to India, is sponsoring a fund to aid the land distribution program started by Vinola Phave' Gandhi's chief disciple, in India. Walking some 12,000 miles on his Boodan (land-gift) mission Vinoba Bhavé has received nearly four million acres of free land given by land lords for distribution among the landless peasants. Money is needed to help these peasants farm their new land efficiently. Irrigation is one of their most urgent needs.

Checks should be made out to the Bhoodan Fund and sent to Room 1501 Commonwealth Building, 1201 Chestnut Street, Philadelphia 7, Pa. Hallam Tenyson, a Friend now in this country under A.F.S.C. sponsorship, will contribute a portion of his royalties from *India's Walking Saint*, a book about Vinoba Bhavé, to the Bhoodan Fund.

The American Friend can be especially helpful to readers who are ill or shut in, keeping them in contact with Friends and Friendly ideas. George Gaylord of Tustin, California, is one such reader who while ill finds comfort and interest through these pages, reading "every word." Has your Meeting considered sending *The American Friend* as a gift to members who would especially enjoy seeing it?



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BIRTHS

BEISS—To Ulrick and Jutta Sperling, a daughter, Annette, on July 7 at Raunshweig, Germany.

CARTER—To C. Wayne and Elizabeth Carter of Richmond, Indiana, a son, Robert Allen, on August 8.

CECHVALA—To Alphonse and Ruth Simon Cechvala of Atascadero, California, a daughter, Nina, on April 19.

KARNES—To William and Kathryn Mercer Karnes, a son, Steven Mercer, on July 28, at Greenfield, Ohio.

KENNEDY—To Mike and Frances Kennedy, a daughter, Lynn Michele, on July 1, at Muncie, Indiana.

KNOWLTON—To Christopher and Jean Veridge Knowlton, of Gould Farm, Great Barrington, Massachusetts, a son, Geoffrey, on May 27.

JONES—To Dick and Betty Jones, a daughter, Becky Sue, on July 22, at Muncie, Indiana.

WALKER—Adopted by Harold and Ethel Walker of Wichita, Kansas, a daughter, Ruth Earlene, one year old, and a son, Paul Loewen, two years old.

WILHITE—To Harold and Marjorie Wilite, returned missionaries from the Friends Africa Mission, a son, Douglas Owen, on July 20, at Star, Idaho.

MARRIAGES

BOWMAN-OVERMAN — Joyce Overman, daughter of Vernon and Esther Overman of Winchester, Indiana, to Edward Bowman, son of Mr. and Mrs. Edward Bowman, on July 27 at Stout Memorial Meetinghouse at Earlham College, Furnas, Nebraska, officiating.

COVER-HARRISON — Beverly Harrison, daughter of Herbert and Alice Harrison, to John Cover, son of Eugene and Olive Cover, on July 31, at the Winchester, Indiana, Friends Meetinghouse, Kenneth Pickering officiating.

DAVEY-COSAND—Janet R. Cosand, daughter of Mr. and Mrs. Oran T. Cosand, to Richard A. Davey, son of Mr. and Mrs. Edward A. Davey of Sierra Madre, Calif., at the Alhambra, California Friends Church on July 31, George E. Jenkins officiating.

JONES-ADAMS—Jane Adams, daughter of Mr. and Mrs. William Adams, to David Jones, son of Marlin and Delight Jones of Winchester, Indiana, at the chapel at Antioch College, Yellow Springs, Ohio, on June 25, Orville Woody officiating. David Jones is a member of Winchester Friends Meeting.

KLOPFER-SMITH—Martha Merritt Smith, daughter of Lloyd and Edith Jayne Smith, to Peter Hubert Klopfer, son of Hubert and Edith Brauer Klopfer and member of the New Haven (Conn.) Meeting, on June 18, at the home of the bride's parents in Los Angeles, California, after the manner of Friends. They reside at the Windsor Mountain School, Lenox, Massachusetts.

DEATHS

CLARK—Stewart F. Clark, on July 3, at his home south of Muncie, Indiana, aged fifty-one. The son of Walter M. and

Mary Heath Clark, he was born in Muncie and spent his entire life in this community. He graduated from Muncie Central High School, attended Ball State College and graduated from the University of Chicago in 1927. He was in charge of the service sales department of Warner Gear Company, and also was secretary of vator and a director of the Warner Gear Credit Union. He was a member of Friends Memorial Church. He is survived by his wife, Lois Sawyer Clark, and two daughters, Anne of Hanover College and Julia, at home, and his parents.

DAWES—Iva Dawes, on July 19, at Wabash, Indiana, following a long illness, aged seventy-five. She was a former housemother at White's Institute. She was born November 5 1879 in Miami County to Nathan and Emily Cook. Leander Dawes, her husband, preceded her in death. She was a life-long member of the Society of Friends. Surviving are two step-sons, Lloyd Dawes of Wabash and Ira Dawes of Poland, Indiana; two sisters; and four step-grandchildren. Funeral services were held at the Wabash Friends Church with Keith Sarver officiating assisted by Lowell Kester of White's Institute. Burial was in the Friends Cemetery.

HINSHAW—Clarence Hinshaw, on Aug. 2, suddenly, following a heart attack while he was in Des Moines, Iowa. He was sixty-nine. The son of Frank and Margaret Ratliff Hinshaw, he was born May 5, 1886, west of Hubbard, Iowa. When he was about sixteen, his parents moved to the farm southwest of New Providence that was his home for the remainder of his life. His membership was in the Honey Creek Friends Meeting. He graduated from the New Providence Academy in 1905 and from Penn College in 1910. He was a birthright member of the Society of Friends, deeply interested in the College and missions. For fifteen years he was a member of the Board of Trustees of William Penn College and for nine years a member of the American Friends Board of Missions. He was also on the Board of Iowa Quaker Men at the time of his death. On February 26, 1913 he was united in marriage to Anna Hadley, who died October 9, 1943. Two daughters were born to them. On Feb. 3, 1948 he married Lora Hadley Nellis, who preceded him in death on June 18, 1953. Surviving are his two daughters, Mildred Rains of New Providence, Iowa, and Margaret Terrell of New Vienna, O. There are nine grandchildren and an adopted brother, John Hinshaw, of Minot, North Dakota. Funeral services were conducted at the Honey Creek Meetinghouse by the pastor, Guilford Street, with interment in the New Providence cemetery.

Memorial gifts to William Penn College, the Mission Board and the American Friends Service Committee are being made.

PARKER—Mary Kinsey Parker, at her home in Alliance, Ohio, on June 5, after an illness of several months, aged eighty-three years. She was the daughter of William G. and Mercy Lloyd Kinsey. On December 12, 1916, she was united in marriage to Benjamin Franklin Parker, who was formerly a member of Walnut Ridge Monthly Meeting. He died in 1937. Mary Parker was born at Mt. Pleasant, Ohio, but had resided in Alliance for fifty-nine years, with the exception of a year spent in Kansas. She was a member of the First Friends Church at Alliance. For some twenty-three years she was an elder and for many years she served in the capacity of recording clerk and Sabbath School teacher. She was steadfast and unwavering in her faith. She is survived by a brother, Samuel A. Kinsey of Alliance, and several nephews and nieces. Funeral services were in charge the board of directors of Oakville Ele of Clarence R. Scherak, her pastor, assisted by Claude A. Roane.

WAY—Ina A. Way, on July 24, died suddenly at the Centre County Hospital in Bellefonte, Pa. She was a resident of Port Matilda, Pa. Born October 29, 1891 in Pendleton, Indiana, she was the daughter of Edgar and Alice Whitely. She was married in 1915 to Darlington H. Way, who died in 1944. She was an active member of the State College Friends Meeting, Half Moon Grange, and the Women's Christian Temperance Union. Surviving are these children: Morris B. Way of East Granby, Conn.; Roger D. Way of Stanley, N. Y.; Elwood A. Way of Port Matilda, Pa.; Rebecca Hagenbach of Montoursville, Pa.; Joseph H. Way of West Chester, Pa.; Robert L. Way of Bellefonte; and Ralph W. Way, at home. One brother, Walter Whitely, one sister, Emma Ridgeway, both of Pentleton, Indiana, and fifteen grandchildren also survive. Funeral services were held at the Friends Meetinghouse in State College. Burial was in the Friends cemetery, Halfmoon Township, Centre County, Pa.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m., Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 8:00. John Spiller, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10729 Maplewood Avenue, Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30. C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 1536 Main.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, South Main at Commerce, Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting, Unprogrammed meetings in homes; First Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville Florida—10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—11:15 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 10 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1356 Dorchester Street, West.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City, from May 1st to September 25th, each Sunday at 11 A.M.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11 a.m., 17th Street and Glendale Avenue; Grace Fraser, Clerk, 1221 E. Edgmont.

Portland, Oregon—First Friends Church, S. 35th Ave. and Main St., Bible School 9:45 a.m.; Worship 11:00 a.m., Christian Endeavors 6 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Trol. Bus to S.E. 35th Place. Gerald W. Dillon, Minister. Phone FIlmore 3107.

Quaker Hill, Pawling, New York—Meeting for Worship in the Oblong Meetinghouse Sunday 11:00 a.m. until September 5.

Richmond, Virginia—Friends Meeting, 27 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—East Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at a.m., Scarsdale Friends Meeting, 133 Poppon Road. Clerk: Frances B. Compter, 17 Hazelt Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 294. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, 80th St. and 24th Ave., N.E. Bible School 9:45. Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 11th St. bus. L. Merle Green, minister. PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone ASbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 13 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W. one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister. 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office dress, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church University Ave. at Glenn, Church School 9:00 a.m. Worship 10:00 a.m., 7:30 p.m. Youth Group 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lel Gordon. Office phone, AMherst 2-3373.



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